

# MASONRY IN MANITOBA

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## TO THE YOUNG INITIATE

The Masonic Fraternity seeks no control over processes of government and the enforcement of the law, and as an organization, it takes no part in the solution of industrial and social problems except through the influence of its teachings upon the character and conduct of its members.

The primary purposes of Masonry are to enlighten the mind, arouse the conscience, stimulate the noble and generous impulses of the human heart. It seeks to promote the best type of manhood based upon the practice of Brotherly Love and the Golden Rule.

When these results have been accomplished the mission of Masonry has been achieved.

Throughout the ages, Masonry has taught and advocated the principles of free government, free speech and freedom of religion. Masonry has undertaken the education of free men and devoted itself to the ideals of Toleration, Liberty and Justice.

In those lands and under those governments that thrive upon tyranny, oppression and dictation, Masonry has been condemned; Masons have been persecuted and imprisoned; Masonic Lodges have been closed, and their properties and archives confiscated and destroyed.

Masonry's history is replete with struggles against tyranny, ignorance and superstition. Its principles and ideals are reflected in the free way of life enjoyed by every Canadian and any effort to destroy the free institutions of this country is an attack upon Freemasonry.

The "free" in our historic name stands for and means something very difficult to express in simple terms—it does refer to a way of life.

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## THE PORTAGE PILLARS

This title is used by our brethren of Assiniboine Lodge No. 7 who have a very interesting set of Pillars in the lodge room at Portage La Prairie. The story of the pillars like a lot of other Masonic history is unknown to the present day members of the lodge.

In the days that are gone enquiries directed to the old pioneer members brought no direct or satisfactory answers.

When our Junior Grand Warden prepared a history of the lodge a few years ago he referred to the pillars thus:



"These two small pillars are presumed to have been originally the property of the old Northern Light Lodge in Red River Settlement, Ruperts Land."

A reference to the minute book of the original Northern Light Lodge (not No. 10) tells us that at the first meeting of this lodge "the treasurer reported an account from Bro. Curry, St. Cloud, Minn., for \$158.00 for outfittings furnished Northern Light Lodge." Unfortunately this brief reference does not indicate what the furnishings consisted of but we do know the lodge possessed the necessary regalia for its officers, as well as an altar and other equipment.

The first minute of Lisgar Lodge No. 2 contains this entry, "that the thanks of the lodge are due, and are hereby tendered to Brother Bunn for his kindness in taking so much trouble as was necessary to obtain the loan of the Jewels, Furniture, etc. belonging to the late Northern Light Lodge."

This traces part of the furnishings and the old regalia, and Volume of the Sacred Law all of which still remain in possession of Lisgar Lodge.

Our Grand Historian was informed many years ago that two pillars, originally belonging to Northern Light Lodge had been in the possession of the late W. B. Hall who was one of the founding members of the original lodge. Brother Hall resided in Charleswood during his life and undoubtedly was intimate with Bro. Charles Curtis another founding member of Northern Light Lodge, and a resident at Portage La Prairie.

The information obtained at the time was that two pillars had been stored in a cupboard in Brother Hall's home. It was suggested that as the property had burned down that in all probability the pillars had been destroyed in the fire.

Now, eighty-four years after Northern Light Lodge was instituted, along comes R.W. Brother Chas. E. Cole with his enquiry. Not only is this an enquiry—it is a real find—because in the light of what the writer was told many years ago he is now convinced that Brother Hall gave the pillars to Brother Curtis for use in Portage La Prairie just as Bro. Bunn had obtained the Jewels and regalia for Lisgar Lodge down Selkirk way.

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## FREEMASONRY IS A CRAFT

Freemasonry is often spoken of as an "Order" and its ceremonies as ritual. These terms are neither technically nor legally correct. Freemasonry is a "Craft," and its ceremonies are "Work."

An Order is an association of persons. A Craft is something more inasmuch as it inculcates or teaches a "mystery." The word craft is derived from "kraft" meaning power, while the Anglo-Saxon word, craft, means skill or the unexplained ability, by long practice, to produce a desired result. Hence, a Craftsman is one skilled or powerful in the mysteries.



The candidate is the rough ashlar in its (his) crude and unfinished state. The lodge, by its craftsmanship, works upon him until he becomes, through the practice of our virtues, a perfect ashlar.

Let us use these words "Craft" and "Work" instead of the "Order" and "Ritual"—when occasion requires it.

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## THE APPRENTICE'S PILLAR

When a building lives 600 years, stories about it cling as close as the cobwebs in its vault.

Rosslyn Chapel is a story book in stone.

That was the way Sir William St. Clair wanted it. He built the chapel to the glory of God, and to tell the people of the day about the God they were glorifying.

The Chapel's every corner depicts in stone some incident from the Bible. The finest masons of the day treated solid rock with the skill that a needlewoman puts into lace.

One set of carvings shows the procession of the virtues, with St. Peter awaiting them. Then there are the vices, marching towards the Devil as he steps from an alligator's mouth.

When Sir Walter Scott visited the chapel, he lingered in the southern corner. He tilted his head to admire the roof carvings, the story in stone of the Star of Bethlehem.

Back at home at Abbotsford he had it reproduced.

But it is the glorious 'Prentice Pillar that appeals most.

The magnificence of workmanship the wicked grace of the dragons that crawl around its base; the delicate cut of the creepers that climb its trunk to burst out into a glorious crown showing the sacrifice of Isaac.

Then there's the legend behind it, for tourists are a blood-thirsty race.

It is said that the work is actually that of an apprentice.

His master had gone to Rome to study the original pillar pattern.

In a dream, Rome came to the apprentice.

There was the precious pillar in all its glory.

It was still impressed on his waking mind, and he set to work to carve out its every detail in stone.

The master-mason returned to discover he need never have left.

There in Rosslyn Chapel correct to a dragon's eye, was the pillar he'd studied in Rome.

His pride was hurt. In his rage he smashed the head of the young genius with his mason's mallet.

Murderer and murdered still live in the chapel. Their heads, carved by the other masons in memory of the apprentice, are among the carvings.



It took Rosslyn Chapel 40 years to grow its shell, perhaps as long again to complete its decoration.

It's reckoned it must have cost Sir William at least half a million. Yet the chapel we see to-day is only one-fifth of what he planned.

If the story book in stone is small, its reproductions have been many. Copies of its carved creations are spread throughout Europe. One of these creations shows an angel playing bagpipes.

That's not so ludicrous as it seems.

These masons of six centuries since were bagpipe-playing Scots.

*Note*—(Brother T. A. Taylor of Napinka Lodge sends this contribution. He has just returned from a visit to his native land. William St. Clair in the olden days was hereditary Grand Master of Scotland. The Masons who built Rosslyn Chapel were Flemish while the Master Mason who travelled to Rome was from Portugal. The apprentice was a young Scots lad serving the seventh year of his apprenticeship.—So goes the legend.—Ed.).

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## NOMINATIONS

Attention is directed to section 27 of our Constitution which tells us that all nominations for the elective offices in Grand Lodge must be filed with the Grand Secretary not later than 12 noon on the Thursday preceding the opening of the Annual Communication.

The closing date for 1948 will therefore be 27th May.

All nominations must be in writing and signed by a member of Grand Lodge and every nominee must hold the rank of Past Master and be a member of Grand Lodge.

It is not too early to mark the opening date of the Annual Communication on your calendar; Wednesday, 2nd June 1948.

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## FROM THE MAIL BAG

The Members of King Solomon Lodge No. 8 meeting at Morris are proud of a unique event which took place in the lodge on 8th June 1943.

At this meeting R.W. Brother William Cairns of Temple Lodge No. 49, MacGregor, Manitoba, presented an official Fifty Year Jewel to W. Bro. James Hay who was initiated into Freemasonry by Brother Cairns on 13th April 1892. This is indeed a remarkable experience.

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From Miniota Lodge the secretary writes telling about the late R.W. Brother Gilbert Rowan who passed away 7th January, 1948, in his ninety-third year.



Brother Rowan was initiated in Birtle Lodge in 1898. He was one of the charter members of Elkhorn Lodge when it was instituted, then at a later date he was a charter member of Miniota Lodge No. 102.

In 1903 he was elected D.D.G.M. of the then sixth Masonic District.

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## A MILITARY MEMORY

A meeting of Officers of the Canadian Reserve Cavalry Training Brigade, who were Masons, was held in Somerset Barracks, Shorncliffe, England, in November, 1916 with the object of forming a Military Lodge under a Travelling dispensation from the Grand Lodge of England. All the provinces were represented with the exception of Quebec and Prince Edward Island, a number of those attending being past Grand Lodge officers. These signatures appear on the temporary register—

### *New Brunswick*

Major R. A. March, P.G.S.W. Corinthian, 13, Hampton, N.B.  
 Captain W. D. Atkinson, M.M. Keith 23, Moncton, N.B.

### *Nova Scotia*

Lt.-Colonel T. A. Lydiard, Kentville 58, Kentville, N.S.

### *Ontario*

Captain L. A. LaPierre, M.M. Beaver 84, Strathroy, Ont.  
 Lt.-Colonel D. D. Young (Brigadier), Ionic 25, Toronto, Ont.  
 Lt.-Colonel W. T. Brown, M.M. Oakville 400, Oakville, Ont.  
 Captain R. G. Hutchinson, P.M. Century 457, Merling, Ont.

### *Manitoba*

Lt.-Colonel A. L. Young, P.D.D.G.M. Glenwood 27, Souris, Man.  
 Major H. A. Croll, P.D.D.G.M. Glenwood 27, Souris, Man.  
 Captain J. A. McTaggart, M.M. Assiniboine 114, Winnipeg, Man.  
 Lieutenant F. Tompkins, M.M. Castle 1436, Sandgate, England.

### *Saskatchewan*

Captain F. Hassall, M.M. Castle 1436, Sandgate, England.  
 Lieut. W. J. Patterson, ex Premier of Saskatchewan, M.M. Evening Star, 10, Grenfell, Sask.  
 Captain W. G. Blair, M.M. Radnor 2597, Folkestone, England.  
 Lt.-Colonel R. A. Carman, (Wawa) Regina, Sask.  
 Major G. L. Cameron, M.M. Swift Current 26, Swift Current, Sask.



Captain J. P. Lyle, P.M. Britannia 23, Lloydminster, Sask.  
Lieut. T. W. Rusk, M.M. Progress 92, Saskatoon, Sask.  
Lieut. E. S. Wickwell, M.M. Radnor 2587, Folkstone, Eng.

### *British Columbia*

Major James Bardolph, M.M. Miriam 20, Vernon, B.C.  
Lieut. A. Weldon, M.M. Prince Edwina 125, Hythe, Kent.

### *Alberta*

Captain R. G. Mathews, P.G.S.W. Alberta 3, Macleod, Alta.  
Captain J. L. Lambert, P.M. Alberta 3, Macleod, Alta.  
Captain H. P. Roach, P.M. Langdon 52.  
Captain G. E. Learmouth, M.M. Cornerstone 19, High River, Alta.

Captain V. C. Best, M.M. Oak Park 540, Oak Park, Ill., U.S.A.  
Lieut. A. Hower, M.M. Transvaal 1649, Transvaal, S. Africa.

Lt.-Colonel A. L. Young was appointed chairman and Major H. A. Croll, secretary. By a coincidence both these officers were P.D.D.G.M.'s, hailing from the same lodge, Glenwood No. 27, Souris, Man.

The writer was delegated to interview the Grand Secretary of the Grand Lodge of England at Free Mason's Hall and on his arrival in London first called on Colonel J. Obed Smith, Canadian Commissioner for Immigration, formerly of Winnipeg, whom he had met in lodge in Winnipeg. Col. Smith gave him a letter of introduction to Sir George Tresillian, the Grand Secretary, who showed him around a great part of Free Mason's Hall. One item of interest was a glassed-in show case, one shelf of which was entirely covered with Masonic jewels and medals presented from all over the world to the Grand Secretary. He remarked, with a twinkle in his eye, "The French and the Italians are very fond and proud of these sort of things, but the English—Well—" and he left it at that, but nevertheless one could see how much they were treasured.

Unfortunately, the Grand Lodge of England had discontinued the granting of any further travelling dispensations, although at the present time Travelling lodges are connected with the Royal Scots, 2nd Battalion and the Royal Irish Fusiliers, 2nd Battalion. Our idea of a Cavalry Lodge had to be dropped and it was suggested that we make good use of Canada Lodge, No. 3527, in London, composed almost entirely of Canadians.

Many members of the Cavalry Training Brigade, consisting of the Royal Canadian Dragoons, Lord Strathcona's Horse, (R.) Fort Garry Horse and the Canadian Light Horse, entered Masonry at this time by joining Radnor Lodge in Folkestone, Castle Lodge at Sandgate or Prince Edwina at Hythe.

(H. A. Croll).